1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

dividual affair, and looked on with great disfavor by the tribe. Matters went on very well for a few months under the new regime. But Birche, a man of little capacity, at the same time a coward and a tyrant, could not be content with his position. He began a system of ill treatment against which the people grumbled, but which they feared to resent. At first both Lyon and myself tried to quiet the complaints, believing that punishment had been justly inflicted, and knowing that

> "No man e'er felt the halter draw
> With just opinion of the law,
> Or held with judgment orthodox
> His love of justice in the stocks."

But it soon became apparent that his majesty (they are always called king) was abusing his power. The Indians dared not quarrel with Birche, for fear of offending the government, but came to Lyon almost daily with complaints. At last we decided to effect a change. Birche went to Limon to draw his salary, and at the same time to complain of a purely personal quarrel with Willie, in which he had fared worst. I arrived there a few days later, having completed my exploration, and being on my way to the Capital. On being asked for information and advice by the Commandante, I told the story and urged his removal. This could only be done by the minister, but he was suspended until the decision of that officer could be obtained. In a few days I saw Mr. Herrera, and after a conversation he decided to endorse the Commandante's action. Birche was accordingly removed, Willie was given a nominal chieftainship, and Lyon instructed to assume all responsibilities. Thus in less than two years the people have, without knowing how it happened, been deprived of their hereditary chiefs, and a foreigner placed over them. Willie remains with the empty title of chief without even the power to issue an order or punish an offender, except when ordered by Lyon. This gentleman has their entire confidence and respect, and many of the Indians begged to have even the title taken away permanently from the "royal" family. I have been thus prolix on this branch of the subject, because I was an eye witness, a participator, in the latter part of the events I relate. Trivial as they are, they may interest some, throwing light on the manner in which one tribe after another is subdued. [128]

A strange fatality seems to hang over these Isthmian Indians. Even when not brought into contact with the debasing influences of civilization, the tribes are visibly diminishing. Less than two centuries ago, the population of Talamanca, as Costa Rica calls her southeastern province, was counted by thousands, now barely 1200 souls can be found. The Shulaba tribe is extinct; the Changinas are at the point of extermination, the Tiribis number but one hundred and three souls, and Lyon tells me that the Cabecars of the Coen have diminished fully one-half within the last seventeen years, while the decrease in the Bri-bris is hardly less rapid.

During my travels in Talamanca I collected in each district an accurate

1:Gabb N-5 (1873-1874) 1876
SA19 Talamanca SA19

●161 enumeration of the population. My process was to get together several
124 of the most intelligent and well-informed men in the district; cause them
to compare notes and then to tie a series of knots in strings as they are
[211] accustomed to do; different kinds of knots distinguishing the sexes. Each house was counted separately, so that I obtained an exact census of the whole country with the following results. This cord census is now in the museum of the Smithsonian Institution, with many other articles, illustrating the life and customs of the people.

[162] The population of each district is as follows:

Tiribi	103
Uren	604
Bri-bri	172
Cabecar	128
The Valley	219
Total	1226

This covers all of the water-sheds of the Tilorio and Tiliri rivers except two small bands; the Changinas on the Changina branch of the Tilorio and a refugee remnant of the Cabecars on the extreme head of the Tiliri. Probably an additional hundred would cover all of these.

On the North or Estrella river, and on the Chiripo, there are a few more Cabecars who have little communication with the headquarters of the tribe, but who are in the habit of going out to Limon or Matina for what little trade they require. These are probably in all, not more than 200 or 300 in number. Nearly all speak Spanish and they are gradually approximating to civilized or semi-civilized ways.

[461] The cause of the rapid decrease in the population is their extreme in-
146 dolence. With a country fitted to produce all the fruits of the tropics;
262 where maize grows luxuriantly, and where cattle and pigs increase without care or labor; they are content to make plantains their staple, and almost their only food. Chicha the form in which most of their maize
[273] is used, is a beverage very slightly intoxicating, if drank in large quantities, but the amount of nutriment derived from it is unimportant. Meat, whether of domestic or wild animals, is a rarity and a luxury, and the banana or plantain make up all deficiencies. The natural consequence of a bulky and comparatively innutritious diet is a low physical state.
147 The system has little resisting power against disease, or healing power
164 over wounds. A slight attack of coast fever, which, with an ordinary strong man of our own race, would be comparatively harmless, is very apt to terminate fatally with these people. Indolent ulcers are so common that perhaps a full fourth of not only adults, but even children have them, usually on the legs, originating in some slight scratch or bruise; and very few of the elderly persons are without their scars. These ulcers often last for years, and I have seen them as broad as the
165 two hands opened side by side. Although the local diseases are few, the entire absence of medical treatment, the ignorance of the first principles

3:Stone E-5 (1945) 1949
SA19 Talamanca SA19
Boruca

GEOGRAPHY

mixture. The next largest community is Palmar Norte, on the western bank of the Diquis River, at the start of the flood plain. This has a population of one hundred and seventeen Indians, but, unfortunately, many *ladinos* are seeping in due to its proximity to the farms of the United Fruit Company and the Costa Rican town of Puerto Cortés (formerly "El Pozo"). There is one other large village of Indians, Curré, on the western bank of the Río Grande. This is the northernmost settlement of the *Boruca*, and has one hundred and three inhabitants, and fourteen houses. The other sites might well be called by the Spanish term *aldeas* or hamlets. Lagarto, also on the western bank of the river, has fifteen Indians and three houses. The rest of the tribe is scattered in locations which should be classed as *ladino* towns, such as Maíz, which was once all Indian, but now has only twenty-six Indians, Puerto Cortés which has fourteen, and Buenos Aires which has seven, some of whom are not pure. According to the census taken by the school teachers in Boruca, there are about twenty-five Indians who live isolated in the forest, many on the banks of the Changuena River, making a total of six hundred and forty-one *Boruca* Indians in 1945.

HISTORY

a province on the Pacific coast which apparently extended from the territory of the *Quepos* Indians to the River Chiriquí Viejo in Panamá.[4] Around the year 1608, or a little earlier, Fray Alonso de la Calle went alone to the *palenques* or fortified houses of the *Boruca*, and succeeded in converting and pacifying them. Fray Alonso appears to have gathered some of these Indians and formed a town.[5] Certain it is that by 1649, there was a town known as Boruca,[6] and by 1666, the term *Boruca* had ceased to be associated only with the people of that name, but included

[4] See Peralta, 1900, pp. 82, 218; Fernández, 1886, vol. V, p. 428.
[5] Fernández, 1907, vol. VIII, p. 99.
[6] Fernández, 1907, vol. IX, p. 364.

5:Urcullu M-5 (1763) 1913
SA19 Talamanca SA19

ette.. These two bones are for the first death, and the others they get afterwards they keep on drilling the lower lip, into which they put two or more bones. They also bore the ears roundabout and in the holes they stick straws, like a large span set round with colored feathers; and all this is to show off their courage and excite fear.

The strangest thing in the mountain region of *Talamanca* is that the Indians of the *Zegua* tribe, who are upon the islands and shores of the North Sea, all or nearly all of them have a tail more than a third of a yard long; and doubtless on account of this monstrosity they do not mingle with the other tribes, but are only to be met with on the Island of *Thóxar*, whither the other tribes go to trade for cacao, the yield of which is there very good in quality and abundant. This island is very fertile and abounds in fruit, such as plantains and pineapples, etc., but as I am informed it is already deserted on account of the repeated invasions which have been made by the *Zambos* and *Mosquitos* in league with the English, who carry away the people to sell the men in *Jamaica* and making use of the women. The few that are left have withdrawn into the hills, where they have their settlements or *palenques*. * * *

As regards the number of the gentile Indians, living among those mountain regions of *Talamanca*, all that is known is that they are very numerous, as shown by the parts which have been subjected and the accounts of the Indians themselves, covering the lands they occupy.

As regards the work that has been done in those Missions it is to be noted that those tribes, if not all at least the three that are embraced under the name of *Thalamancas*, were conquered and paid their tribute generally in little nuggets of gold, of which there are records in the archives of the said city of *Cartago*. And in this College there is a copy of a document, from which it appears that in that province there was a city of Spaniards by the name of *"Santiago de Thalamanca,"* with its fort of *San Ildefonso*, but that the Indians rebelled and killed a great many people and they burned the city and destroyed everything. The city was founded on what they called the plains of *Thalamanca*, on the